

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name United Methodist Episcopal Church, Park City
other names/site number Park City Methodist Episcopal Church; First United Methodist Church

2. Location

street & number Southeast corner of Clark Street and Second Avenue ☐ not for publication
city or town Park City ☐ vicinity
state Montana code MT county Stillwater code 095 zip code 59063

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide X local

Signature of certifying official/Title _____ Date _____

State or Federal agency/bureau or Tribal Government _____

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official _____ Date _____

Title _____ State or Federal agency/bureau or Tribal Government _____

4. National Park Service Certification

I hereby certify that this property is:

 entered in the National Register determined eligible for the National Register

 determined not eligible for the National Register removed from the National Register

 other (explain:) _____

Signature of the Keeper _____ Date of Action _____

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5. Classification

Ownership of Property

(Check as many boxes as apply.)

<input checked="" type="checkbox"/>	private
<input type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

Category of Property

(Check only **one** box.)

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1	1	buildings
		district
		site
		structure
		object
1	1	Total

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing) N/A

Number of contributing resources previously listed in the National Register: 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/religious facility

Current Functions

(Enter categories from instructions.)

RELIGION/religious facility

7. Description

Architectural Classification

(Enter categories from instructions.)

LATE 19TH & 20TH CENTURY REVIVALS/

Gothic Revival

Materials

(Enter categories from instructions.)

foundation: STONE/Sandstone

walls: STONE/Sandstone

roof: ASPHALT/shingle

other:

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The United Methodist Church, Park City is a simple yet stately sandstone church building located on landscaped lots at the southeast corner of South Clark Street and Second Avenue in Park City, Montana. Located in the easternmost part of Stillwater County, Park City is approximately nine miles west of Laurel, along the Interstate-90 corridor. Park City and Billings anchor the west and east ends of a broad, fertile 24-mile section of the Yellowstone Valley. To the west, the Yellowstone River curves through a rimrock canyon that leads to Columbus, Montana nineteen miles distant. The rimrocks that define the valley consist of late Cretaceous Eagle sandstone and shale.

This relatively small church building sits at the northwest corner of a large grassy parcel with mature trees in a residential neighborhood. The church owns a large parcel of multiple lots on which sit a 1975 double-wide mobile home, which is the fellowship hall, two trailer homes, and two sheds. The property nominated here consists of only the four northernmost lots of the parcel, on which rests the church and the north end of one of the trailers. The historic church consists of a rectangular chapel with a gable roof and a two-story corner bell tower with a pyramid roof. An arched doorway in the tower and pointed arch lintels are character defining features of the building.

Narrative Description

Congregants built the United Methodist Episcopal Church, Park City in 1898 of sandstone quarried from the nearby rimrocks north of the town. A shingled bell tower at the northwest corner augments the church building's rectangular plan. The moderately pitched gable roof features a generous overhang and open rake board. Six evenly-spaced ventilator covers top the ridge. Adding to the simple character of the church, the bell tower has a distinctive pyramid roof with flared eaves, which gradually widens from its peak down to the vented bell enclosure, and lower shingled apron. It is topped with a metal cross. Reddish-brown asphalt shingles clad both the main and tower roofs. Uncoursed rough cut sandstone form the foundation and exterior walls. A round arch above the entrance door, a diamond-shaped vent in the gable end, and pointed arches above the narrow church windows are the principal Gothic Revival flourishes found on the church.

Exterior Elevations

The main façade looks west at the Park City School. White vinyl siding clads the rake board and eaves. Tall narrow windows enhance the ecclesial feeling. Fenestration consists of a diamond-shaped wood-slat vent in the gable end, a white vinyl one-over-one double hung sash to the south, a single light fixed sash to the north, and a single light fixed sash in the tower. All windows have a flat cut stone sill and a wood frame. The windows on the main church building have a wood cutout filling the pointed arch, and the tower window has a flat rough cut stone lintel.

The bell tower and its main entrance dominate the north elevation. A rough cut stone arch above the entrance enhances the Gothic Revival character and frames the two modern vinyl-clad six panel doors. An iron bell hangs above the door opening, and in front, a concrete stairway and wheelchair ramp with metal railing lead to the entry. To the right of the door, two bronze plaques inset in the stone wall read: "Park City United Methodist Church Established 1882 Building Completed 1898" and "Donated 2001 by Stattie Whitcanack." On the east wall of the bell tower is a single light fixed sash window with a wood frame, flat stone sill and flat lintel. Three tall, narrow, evenly-spaced windows fenestrate the east bay of the north elevation. White vinyl one-over-one double-hung sash windows fill the two westernmost openings, and a wood-frame single light fixed sash fills the easternmost opening. The three openings each feature a flat cut stone sill, a wood frame, and wood cutout filling the pointed arch. A tall evergreen tree obscures the north elevation's east bay.

The east elevation consists of an unbroken stone wall with no fenestration. White vinyl siding clads the rake board and eaves. A PVC chimney pipe runs from the ground up through the center of the elevation, penetrates the roof at the eave and is capped with a small chimney vent cover. To the south of the chimney pipe is an electric meter box with associated conduit running from the ground, up through the box and into the building.

The south elevation consists of three evenly spaced windows, mirroring the north elevation, with white vinyl one-over-one double-hung sash windows in the two westernmost openings, and a wood-frame single light fixed sash in the easternmost

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opening. The three openings all have a flat cut stone sill, a wood frame, and wood cutout filling the pointed arch. Below the easternmost window, concrete stairs lead to the basement. A wood-frame, aluminum-clad, side-hinged door, set at ground level, provides access to the stairwell.

A number of changes to the exterior appearance have taken place over the years. The congregation replaced the original wood shingles on the roof and apron of the bell tower several times with asphalt shingles. After local school kids attempted to steal the bell in 1984, they enclosed the open bell tower with wood vents and replaced the bell. Fixed or double-hung sashes replaced all of the original pointed arch, divided light casement windows.

Interior Description

The church's simple floorplan consists of a small vestibule within the tower structure and a one-room nave and sanctuary, where the congregation sits on wooden pews set on either side of the center aisle. The aisle leads to the sanctuary/altar area at the east end of the church. Hardwood flooring graces the nave, and carpet covers the vestibule and the raised sanctuary floor. In both the vestibule and nave/sanctuary, composite paneling, stained to appear as varnished mahogany, covers the walls from the floor to approximately eight feet in height. Above the paneling, sheetrock covers the walls. In the nave/sanctuary, the north and south walls angle forty-five degrees approximately eighteen inches below the ceiling, to accommodate the gable roof angle. Acoustic tiles cover the ceilings and the angled portion of the walls. Sheetrock and wood fills the pedimented area within the window frames, which also feature unpainted deep wood sills and narrow wood trim.

The vestibule has entry doors at the north side, and windows centered in the east and west walls. At the southeast corner of the room is a simple framed closet accessed by a pair of sliding hollowcore doors. A pair of swinging doors centered on the south wall provides entry to the nave.

The sanctuary is asymmetrical, angled on its south side to provide room for the lectern. Low, varnished wood balustrades along the north and south sides of the sanctuary visually separate the area from the congregation. A single low step fronts each of the balustrades. Two large pendant light fixtures hang evenly spaced above the aisle, and two single ceiling fans provide ventilation at the west and east ends of the room.

The church's basement runs nearly the length of the main bay of the church, and features a rough-finished concrete slab floor. The wet-laid sandstone foundation serves as the basement walls, and the ceiling is open to the floor joists. The basement houses the modern furnace and wooden storage shelves.

Non-Contributing Resource

The single non-contributing building on the nominated property is a modern, frame, one-story, single-wide trailer home located 40 feet east of the church. The building features vertical metal panel siding and aluminum-framed windows. The aluminum-framed entry door is located at the north side of the east elevation. A sheet metal roof shelters a post and beam, open patio off the entrance. Moved onto the property in the late 1970s, the church owns the land under the trailer home and leases the land to the homeowners. Because it post-dates the period of significance, and is not associated with the historic function of the church, the building does not contribute to the significance of the property.

Integrity

The United Methodist Church retains a high degree of architectural integrity. It still stands in its original location in a residential setting surrounded by a manicured lawn, landscaping, and mature trees. The setting and feeling are further enhanced given that the building has not been enlarged with modern additions. Its associations with the Methodist congregation and community as a whole are long lived, having been in near constant use as a Methodist Church and meeting place from its dedication in 1898 until today, with only a brief closure from 1968 to 1974. In addition, its integrity of design, materials, and workmanship are clearly evident in the excellent condition of the well maintained stone walls, bell tower, and window and door openings. The interior circulation plan as well has been maintained.

The addition of 1970s-era prefabricated buildings to the south and east of the church slightly impact the historic integrity of the setting, though not sufficiently to hide its late nineteenth-century character. And while the windows and doors have been replaced with modern units, the stone frame of the original window and door openings have not been altered. In addition these replacement units could easily be removed and replaced with materials in keeping with the original design. The opening around the bell in the tower also has been enclosed with vented wood panels. On the interior, the church walls have been covered with wood paneling and light fixtures and pews have been replaced. Though the building has

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seen several changes over the years, the overall character-defining features of the building are intact, and it does retain sufficient integrity to convey its significance under Criterion A and C.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B Property is associated with the lives of persons significant in our past.
- ☒ C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- ☒ A Owned by a religious institution or used for religious purposes.
- ☐ B removed from its original location.
- ☐ C a birthplace or grave.
- ☐ D a cemetery.
- ☐ E a reconstructed building, object, or structure.
- ☐ F a commemorative property.
- ☐ G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

ARCHITECTURE

RELIGION

EXPLORATION/Settlement

Period of Significance

1898-1960

Significant Dates

1898

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Manley Downs/stonemason

Period of Significance (justification)

The period of significance begins with its construction year of 1898 when the congregation worked together to raise funds and volunteer their time in the construction of the church. The period of significance closes in 1960, fifty years ago, to reflect the church's continuing service to the community as a whole through the twentieth century.

Criteria Considerations (explanation, if necessary)

Historic significance for this religious property is established on the merits of its architectural values and for important historic and cultural forces that the property represents. Because its significance transcends the doctrinal aspects of its history, the property meets Criteria Consideration A.

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

The United Methodist Episcopal Church, Park City has been a significant place and social center in the community since its construction in 1898. The building is eligible for listing in the National Register under Criterion A at the local level of significance as an important local representation of the Methodist Church's procedure and influence in the development of communities in Montana and the West through the late nineteenth and twentieth centuries. Typically, Methodist missionary bishops established missionary districts, and identified communities from which to base their evangelical practice. From these larger churches, ministers would identify, travel to, and serve potential congregations in more isolated towns. This was the case at Park City where the nascent congregation benefited from the church at Billings. Park City was, at that time, a budding agricultural community along the Northern Pacific Railroad line and the church itself is a stately reminder of the late 1890s when small towns flourished with activity and optimism for the future. The Methodist Church generally sought to establish itself in stable communities to ensure a lasting presence, and residents often longed for the cultural familiarity of the traditions, songs, and liturgy of the Christian faith. The leaders and women's groups in small town of Park City rallied residents of many denominations to help construct the building, and community-wide activities, including ice cream socials, harvest dinners, and other fundraisers allowed for its upkeep and continued use as a social locus through to the present day.

The church gains additional local significance under Criterion C as an outstanding example of a Park City building constructed of local sandstone. The sandstone north of Columbus is known particularly for its high quality as a building material, and there were local quarries north of Park City as well. Builders throughout Central Montana employed these superior resources throughout the late nineteenth and twentieth centuries. Columbus sandstone was used in the construction of the Montana State Capitol. Typical of a rural church building of Montana, it is simple in stature and design, yet it references formal ecclesiastic design to the extent achievable with limited resources and a small congregation. Reflecting pragmatic architectural elements such as Gothic windows, an arched doorway, a tower and rough cut sandstone, the building is a significant example of ecclesiastic design on a rural scale. In addition, as a fine example of rough cut sandstone construction, the church illustrates patterns of local building and the popularity of stone masonry during the late 1890s in Montana.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Settlement of the Yellowstone Valley¹

As part of the Fort Laramie Treaty of 1851, the Yellowstone River valley was recognized as part of the Crow Indian territory.² Prior to 1851, intertribal conflict and expanding white settlement pushed the tribes westward from the plains. Tribes migrated into the region from homelands further east, the Crows arriving first from the Upper Missouri and later bands of Cheyenne and Sioux from the Black Hills region.³ After the discovery of gold by non-Indians in southwestern Montana Territory in the early 1860s, hostilities between the Sioux and Cheyenne and whites moved to the Northwestern Plains, as gold seekers and emigrants crossed traditional buffalo hunting grounds. Eventually these conflicts necessitated the Fort Laramie Treaty of 1868 that closed the Bozeman Trail, the major transportation route across Wyoming and southeastern Montana and the military forts built to protect the corridor.⁴

¹ This section taken from Kate Hampton, National Register of Historic Places Inventory Nomination Form, "St. Philips Episcopal Church, Rosebud County," May 2007. On file at Montana State Historic Preservation Office.

² Crow and Northern Cheyenne Treaties and agreements are available in Charles J. Kappler, compiled and edited, *Indian Affairs: Laws and Treaties* 2 vols. (Washington, D. C.: Government Printing Office (GPO), 1904.

³ Bill Tallbull and Sherri Deaver, "Potential Cultural Effects to the Northern Cheyenne from the Proposed Tongue River Railroad Extension," Interstate Commerce Commission, June 1991; Ethnoscience, "Inventory and Evaluation Report for Cultural Resources Within the Proposed Area of Effect of the Tongue River Dam Construction Project and Potential Irrigation Developments on the Northern Cheyenne Reservation," Mt. Dept. of National Resources and Conservation, December 1992; Kate Hampton and Chere Justo, "A Place Apart: Cultural Landscape of the Tongue River Valley," Presentation at Montana Historical Society, Helena, MT, October 2001.

⁴ For a general history of nineteenth century Montana, see Merrill G. Burlingame, *The Montana Frontier*, (Helena, MT: State Publishing Company, 1942); the authority on the Bozeman Trail is Susan Badger Doyle, *Journeys to the Land of Gold*, 2 vols., (Helena, MT, Reporter Printing & Supply, 1964).

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Invasion of the Black Hills by gold seekers intensified Indian-white conflicts and led to the Sioux Wars of 1876-1877. Southeastern Montana witnessed numerous battles and skirmishes through those years as the U.S. Army, lead by infamous soldiers such as George Custer and Nelson A. Miles, sought to remove the Sioux and Northern Cheyenne from the area. Adding to the tensions between the various Indian groups and non-Indians, the Pacific Railroad Act of 1864 granted the Northern Pacific Railroad approximately 40 million acres of land across the country, from Lake Superior to the Puget Sound.⁵ Dee Brown's *Hear the Lonesome Whistle Blow* explains the question of Indian title to those lands:

Northern Pacific financier Jay Cooke's feelings for Indians certainly were not transferable to their lands that lay in the path of the Northern Pacific Railroad. He assumed, as did everyone else engaged in the building of railroads across the West, that the Interior Department's General Land Office would extinguish Indian claims to the land along the route of the Northern Pacific, whether it be unceded hunting areas or legally created reservations.⁶

Though the Supreme Court in 1875 specifically stated that the railroad land grants did not include treaty-bound Indian lands, the land offices, and eventually Congress relented to the railroad. In the end, the U.S. government forced the Crow Indians to cede the two hundred-mile right of way through their reservation in exchange for \$25,000.⁷ This enormous swath of land included the Yellowstone River Valley through eastern Montana. In addition to the 400-foot right of way, the land grant provided to the railroad alternate sections of land for twenty miles on either side of the proposed route. These sections could be sold to provide capital for railroad construction, and included the rights to the natural resources on the surface and below ground.

Financial setbacks delayed the railroad's arrival into the area until the early 1880s. Once established, however, the railroad brought a huge number of settlers to Montana, all eager to realize their fortunes. General James Brisbin in his 1881 book entitled *The Beef Bonanza; or How to Get Rich on the Plains* declared that "Montana has undoubtedly the best grazing grounds in America . . . The Yellowstone, Big Horn, Tongue River and Powder River regions contain the maximum advantages to the cattle-grower."⁸

These glowing reports, combined with the ease of transportation and access to markets provided by the railroad, stimulated the range cattle industry in southeastern Montana. The open range boom in Montana began an era of unrestrained growth in the livestock industry augmented by a lucrative market and excessive foreign investments. The U.S. designated all the land as public domain, "free land" and each ranch would lay claim to an "accustomed range" which other cattlemen would recognize and respect. By the fall of 1886, the ranges were overstocked and overgrazed and grass scarce due to a dry summer. The following winter, known as the "Hard Winter of 1886-1887," devastated the range cattle industry.⁹ The "Hard Winter" ended "large scale production and enormous profits were gone forever. In the future, ranching was to be carried on in a more sane and conservative fashion."¹⁰

Despite the Hard Winter, settlers continued to be lured by cheap land and the promise of bounty. Indeed, Montana's population continued to increase substantially, rising from 142,924 in 1890 to 243,329 in 1900. Generally, the population concentrated along the railroad lines, and communities at diversion points such as Miles City, Forsyth, and Billings, flourished. In their *Montana: A History of Two Centuries*, Malone, Roeder and Lang explain: "Geographer John C. Hudson likened homestead towns to 'beads on a string,' laced about every ten miles along railroad lines by the roads and local promoters."¹¹ The small community of Park City, between Columbus and Billings, followed this pattern, and transformed from a remote area used by river travelers, trappers, and Indian groups to an agricultural community crossroads with access to national markets.

History of Methodism in Montana

Intertwined with the establishment of most of Montana's frontier towns is the story of the birth of religious institutions. In most rural places in Montana, the first church services and the building of new church buildings was proof that a

⁵ 13 Stat. 356.

⁶ Dee Brown, *Hear that Lonesome Whistle Blow: Railroads in the West* (New York: Bantam Books, 1978), pp. 208-9.

⁷ Ibid 209-210.

⁸ James S. Brisbin, *The Beef Bonanza; or How to Get Rich on the Plains*, (Philadelphia: J. B. Lippencott & Co., 1881), 90.

⁹ Robert S. Fletcher, "The End of the Open Range in Eastern Montana," in *The Montana Past An Anthology*, ed., Michael P. Malone and Richard B. Roeder (Missoula, MT: University of Montana Press, 1969), 138-157.

¹⁰ Everett Dale, *The Range Cattle Industry*, (Norman, OK: University of Oklahoma Press, 1960):114.

¹¹ Malone, Roeder, and Lang, *Montana: A History of Two Centuries*, rev. ed., (Seattle: University of Washington Press, 1991), p. 249.

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community had put down roots and established a commitment to further develop not just religious efforts, but social, political, and economic institutions as well. Edward Laird Mills writes in *Peaks, Plains, and Pioneers* that “As a matter of fact, religion was present on the Montana frontier from the first.” Early wagon trains of Hugh Duncan and Jim Bridger observed Sunday on their way West, and services were held from the very early days in Bannack and Virginia City, sometimes given by residents in advance of an ordained man arriving.¹²

The beginnings of Methodism in England explain its appeal in the vast open spaces of the West. In the mid-eighteenth century British clergyman John Wesley launched the revolt against high-church Anglicanism that would become known as Methodism. An evangelical movement emphasizing simplicity of doctrine, self-help, and mutual reinforcement, Methodism flourished on England’s industrial frontier—those crowded manufacturing centers where the modern working class was taking shape. As noted by historian E.P. Thompson, Wesley’s approach to reaching the new urban masses “succeeded in combining in exactly the right proportions democracy and discipline, doctrine and emotionalism.”¹³ Wesley sought to take the word to the people. He advocated preaching outside of the pulpit and encouraged ministers to travel widely. While the system worked well in industrial England, it was ideal for the mobile, unsettled agricultural communities of the western United States. The U.S. branch of the Methodist Episcopal Church was formally organized in Baltimore in 1784; Bishop Francis Asbury, “The Prophet of the Long Road,” oversaw the application of the Wesleyan system to American circumstances. Methodist “circuit riders” combined a compelling message with the willingness to travel, and by the 1840s the Methodist Episcopal Church of the United States boasted over one million members.¹⁴

A circuit rider would often be the first representative of organized religion to reach a newly pioneered western settlement. Working in the revivalist, emotional style of the Great Awakenings, the minister might preach in a rude cabin, a barn, or under the open sky. Afterward, common meetings reinforced the Methodist message. Services included the vigorous singing of traditional hymns, and pastors encouraged church members to regularly renew their individual relationship with God. Methodism strongly encouraged social cohesion in local communities. It also created links on regional and national levels; circuit riders built ties between far-flung settlements through common literature, modes of worship, and personal interaction. Regular large conferences furthered this process of cultural consolidation.¹⁵

By the late 1860s the Methodist Episcopal Church began to see major gains in membership and new vigor in its program. Between 1865 and 1913 its membership also registered a 400 percent increase to about four million. Methodist Protestants, United Brethren, and Evangelicals experienced similar growth. Church property values soared, and affluence reflected generally prosperous times for the churches. Sunday schools remained strong and active. Publishing houses maintained ambitious programs to furnish their memberships with literature. The church cultivated higher educational standards for the clergy, and founded theological seminaries. Mission work, both home and overseas, rose on the churches’ agendas. Home mission programs sought to Christianize the city as well as the Native American. Missionaries established schools for former slaves and their children.¹⁶

The Methodist system of founding bases from which new circuits could be launched was as successful in Montana as it had been elsewhere, particularly given the state’s rapid development (due to its mineral resources) and the vast distances between populations (due to its geography). Methodism grew rapidly in Montana. But as the frontier gave way to permanent settlement, the church was no less influential in expanding and perpetuating the communities in which it had taken root. In the Yellowstone Valley, an initial period of settlement came with the Northern Pacific Railway in 1882, and later soon gave way to an era marked by the intensification and diversification of agricultural development.¹⁷ The railroads tied the local economy to the global market, accentuating cycles of boom and bust. Technological development improved harvests even as it led to the cultivation of marginal land, with eventually disastrous results. Through every expansion and contraction, the United Methodist Episcopal Church, Park City both shared in and influenced the fate of the Park City community.

¹² Edward Laird Mills, *Peaks, Plains, and Pioneers* (Portland, Binford & Mort 1947), p. 2.

¹³ E.P. Thompson, *The Making of the English Working Class*, (New York: Vintage Books, 1966), p. 38.

¹⁴ Lawrence Small, “Methodism in Montana,” *Religion in Montana: Pathways to the Present*, vol. 1, (Billings, MT: Rocky Mountain College, 1995) p. 132. Chere Jiusto, National Register of Historic Places Inventory Nomination Form, “Staeteler Memorial Methodist Church, Willow Creek,” Feb 2003, on file at the Montana State Historic Preservation Office.

¹⁵ Jiusto, “Staeteler Memorial Methodist Church.”

¹⁶ Ibid, Small, 133-139 in Suzanne Waring, National Register of Historic Places Inventory Nomination Form, “First United Methodist Church Parsonage, Cascade County,” October 2003, on file at the Montana State Historic Preservation Office.

¹⁷ See Bestey Bradley. “Rural Historic, Architectural, and Landscape Resources in the Willow Creek Area, Gallatin County, Montana.” National Register of Historic Places Multiple Property Documentation Form, 1993.

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The conditions were right for Methodism to flourish as Montana was being settled. Francis Asbury, who brought the Wesleyan movement to the United States from England, was the forbearer of the Methodist-traveling preacher.¹⁸ This mode of bringing the “word of God” to the people suited the vast spaces of Montana; therefore, it was carried on by the first Methodist preachers. A tale often told recounted that a Methodist preacher would show up at a homestead before the family had the wagon unloaded.¹⁹ Over the years the circuit preachers rode horseback or stagecoach. Later they utilized the railroad to travel the vast open spaces of Montana. From 1864 when Rev J.W. Craig held the first worship service in Bannock, Montana, through the turn of the 21st Century, Methodists have built and rebuilt churches, parsonages, colleges, and hospitals to serve “God’s work.” The pioneer preachers were a hardy lot and spread out over the state after the annual conference. They included Hugh Duncan, A. M. Hough, George Comfort, W.C. Shippen, J.A. Van Anda, F.A. Riggan, and the much beloved, W. W. Van Orsdel.²⁰

These circuit riding ministers served the settlers of Montana spiritually, but they also often provided the first sense of community in the agricultural areas and mining communities. Beyond the theoretical, the establishment of a church was often the first impetus for homesteaders and miners to gather together, to work cooperatively, and even erect community buildings. Indeed, the role of the Methodist Church and other ecclesiastical ministries in the history of Montana transcends the religious to include the establishment and development of communities.²¹

Development of Park City

Between 1875 and 1880, traders Horace Countryman and Hugo Hoppe ran trading posts in the region near the confluence of the Stillwater and Yellowstone rivers. The village of “Stillwater” named after Countryman’s establishment quickly became a cow town, attracting more and more business ventures. John T. Murphy’s Montana Cattle Company, also known as the “79”, brought the major influx of settlers to the area, with many of the 79’s cowhands filing homestead claims in the Yellowstone valley.²²

In 1882 the completion of the Northern Pacific Railroad, from Miles City through to Livingston, along with further reduction of the Crow Reservation formally opened the door to settlement of Eastern Montana. That year, a colony of settlers from Ripon, Wisconsin came west, settling at the mouth of Valley Creek, just north of the Yellowstone River. One section of Northern Pacific land was donated to the colony and immediately upon arrival, the members of the colony planted trees. The Northern Pacific established a depot there in 1883 and by 1884 the town boasted a population of 200.²³

The first mention of the naming of Park City appears in the June 24, 1882 *Coulson Post*. Townspeople originally proposed the town name Westbrook, “on account of Valley Creek nearby being the west brook of the valley and also in honor of the personal name of Westbrook.”²⁴ However, there was already a Westbrook, Minnesota, so they agreed upon the name Park City. The article continued on to give a glowing description of the lush natural setting of budding Park City.

The point of the bluff range running to Valley Creek comes on the northwest corner of our townsite. On the top of this bluff, there’s wonderful attractions in rock formations, trees, flowers, etc. and a beautiful basin slopes from the ravine in the mountains to Valley Creek, making a natural drive from the town around the range up almost to the summit. From the highest point of the bluff, can be seen the windings of the Yellowstone River for thirty miles, the ranges of the bluffs, the table lands beyond, the beautiful green valley, the cottonwood fringe bordering the river, with now and then the farm house and cabin intervening and the fields of growing crops, growing luxurantly [sic], makes a panorama well worth the task of climbing the steep sides for 400 feet to witness it.²⁵

¹⁸ Ibid, Small, 133 in Suzanne Waring, National Register of Historic Places Inventory Nomination Form, “First United Methodist Church Parsonage, Cascade County,” October 2003, on file at the Montana State Historic Preservation Office.

¹⁹ Doris Whithorn, *Bicentennial Tapestry of the Yellowstone Conference* (White Sulphur Springs, Meagher County News 1984) .

²⁰ Ibid, Small, p. 135 in Suzanne Waring, National Register of Historic Places Inventory Nomination Form, “First United Methodist Church Parsonage, Cascade County,” October 2003, on file at the Montana State Historic Preservation Office.

²¹ Suzanne Waring, National Register of Historic Places Inventory Nomination Form, “First United Methodist Church Parsonage, Cascade County,” October 2003, on file at the Montana State Historic Preservation Office.

²² Lynn Peterson, Patrick Walker-Kuntz, Sunday Walker-Kuntz, “Update for the Cultural Resource Inventory of Highway 78, Absarokee-Columbus, Stillwater County, Montana,” July 1999. Report # ST 4 22085. On File at the Montana State Historic Preservation Office.

²³ Jim Annin, *They Gazed on the Beartooths*, Vol. II (Billings Reporter Printing & Supply 1964) 35.

²⁴ *Coulson Post*, June 24, 1882.

²⁵ The *Coulson Post*, “Park City: The New Town at the Head of the Bottom.” June 24, 1882.

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Another more widely published account of the naming of Park City, makes reference to the prominent bluffs north of town. The story goes that the bluffs inspired railroad officials to name the town Rimrock, but members of the colony who had envisioned their dream settlement to be a lush park-like community, clung to the name Park City, and Rimrock was finally dismissed as a possible name. Reportedly, the general manager of the Northern Pacific resented the steadfastness of the residents in their adherence to the name Park City, and in retaliation changed the location of the proposed railroad yards and shops from Park City to Laurel.²⁶

Although the railroad shops would have boosted the town's economy and population, Park City enjoyed a relatively robust rural economy during the mid-1880s. The following description of Park City in 1883 was featured in Leeson's *History of Montana*, published in 1885.

Park City, 23 miles west of Billings, on the Yellowstone is a settlement, dated 1882, with over 200 inhabitants. The location is singularly beautiful. The community is made up as follows: J.E. Clawson, hardware, notions, and post office; Dunn Lee & Co., general store; J.B. Emerson, telegraph and express agent; J.P. Sidle, hotel; A.D. Sidle, saloon; W.F. Meyer, lawyer and lumber; O.E. Miller, general store; L. Pevey, insurance; J.P. Rhoells, druggist; Charles R. Rugg, justice of the peace; F.R. St. John, carpenter; Mrs. F.R. St. John, milliner; E.P. Searles, carpenter and manager of land sales. An irrigation ditch 39 miles long is now contributing its wealth of water to the village and neighborhood.²⁷

The town bustled with the first great boom following the arrival of the railroad but later with the "Hard Winter" of 1886-1887 and the economic slump of the early 1890s, the town struggled to gain population. Then in 1897, just as many wondered if the town would continue, a sugar beet factory located in Park City, bringing jobs and people, and breathing new life into the community. At the same time, proponents of dry land farming launched efforts in the area that proved successful. Soon 70,000 acres of non-irrigated wheat land were harvested and shipped out of Park City.²⁸

A December 1913 article in the *Columbus News* describes the various improvements to the town of Park City between 1882 and 1913 and points to the cohesive spirit of its residents in creating a prosperous liveable community.

But the one factor which has made the town what it is today is the unity of spirit which has been displayed at all times by the residents. It was the fact that they all worked in a body which made possible the flour mill, the elevator, the water works, the fire department, Stillwater County, and every other enterprise which makes the town. Although the men have been of different political beliefs, in spite of the fact that they have been competitors from a business standpoint, the slogan from the start has been "Park City First."²⁹

This same "unity of spirit" was also at work in the building of the United Methodist Episcopal Church at South Clark St. and Second Ave. in 1898.

History of Park City United Methodist Church

Religious worship and service in Park City dates to the inception of the town. In November 1882 a brief in the Coulson Post notes that Rev. Franklin held services in town and that he and his wife would locate in Park City so that services could be held regularly. Although Rev. Franklin settled in Park City, he served for only one year, and followed by many subsequent circuit-riding pastors, including Rev. Nutting, Rev. Van Orsdel, Rev. Snider, Rev. Guiler, Rev. Tait, Rev. Comfort, and Rev. Sproul, among others, whom all preached at intervals between 1882 and 1894.³⁰

During these years there were gaps in church services and the local papers voiced the community's desire for Christian gatherings of any kind. In October 1883 the townspeople organized a Christian Society as a starting point "for any aid toward building a chapel or church which professors of religion or non-professors may feel included." Later that month, the newspaper announced literary and musical entertainment by the Christian Society.³¹ By November of that year the newly-founded Sabbath School appointed its Mrs. H. M. Lee superintendent. Years later, in February 1887, Methodist groups still searched for regular meetings, and another appeal from Park City in the *Montana Stock Gazette* read "Will not some

²⁶ Ibid Annin, 35.

²⁷ Ibid, Annin 34.

²⁸ Ibid.

²⁹ Ibid, Annin 37.

³⁰ Helen Braun, *A History in Items of the Garden Spot of the Yellowstone V.I.* (Park City, Montana 1942).

³¹ Billings Herald, October 20, 1883.

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denomination send us a minister.”³² The start of regular service came in October 1894, when the town invited Rev. Pope of Columbus to hold services every two weeks. By 1895 the Rev. Kemmis preached every Sunday evening, and was followed in later years, by Rev. Tait, Rev. Howard and Rev. Maring, who later became the first resident pastor in 1898.³³

According to local lore, the earliest church services in Park City took place in the schoolhouse, though some accounts say the saloon held the first services. Since the schoolhouse was not complete until April 1883, it is likely that some services were held in various locations in town. One of the first accounts of a sermon given in Park City reports that Brother Van Orsdel, one of Montana’s best known pioneer preachers, delivered a sermon in a saloon. The bartender, who offered the saloon for the occasion covered the bar and display of “wet goods” with a large canvas and furnished pews by laying planks across beer kegs. The sermon was well received, a hat passed for collection, Brother Van gave his blessing and went on his way.³⁴ Other accounts note that the Dunn & Babcock store also hosted services.³⁵

By 1897, the economy of Park City blossomed as a new sugar beet factory located in town and the promise of dry land farming in the area lured a new wave of settlers. In February 1897 Christians attending services in Park City organized a group of trustees interested in raising the funds to build a permanent home for Methodist worship. Mrs. F.W. Lee and Miss Etha Peck took to the valley soliciting subscriptions. Over the year, their efforts raised \$450, and the Church Extension Society of the Methodist Episcopal Church contributed \$250. By the time the money was committed, it was December, which delayed work until the Spring of 1898.³⁶

Members of the congregation had first thought to construct a log church, but a local stonemason, Manley Downs, hearing of the effort, convinced the trustees that he could provide local stone as cheaply as they could cut logs.³⁷ An alternative account of the decision to build with stone explains that two visiting ministers were also stonemasons and were inspired to build the church of the local stone north of town.³⁸

The following description from a news clipping in the church scrapbook describes the quarrying, construction, and community effort put forth in building the church. The building cost \$1,450.

“A shallow trench was cut at the foot of “the bluffs” as the rimrocks north of town were called. The wagons on which the stones were to be transported were so constructed that they could be backed up this trench road, and the big rocks needed only small guidance to come to rest on them.

This was one of the spots in which William Mitchell frequently worked. According to Eugene Peck, who at that time was probably in his early twenties, ‘he (Mitchell) was strong and athletic and could do stunts that we young fellows couldn’t do.’ He wrestled the stones onto the wagons, sending them on their way to the church site.

This sandrock was not cut in the usual shapes – it was not cut at all. The pieces were nestled together wherever a piece would fit like a jigsaw puzzle. Not beautiful but enduring.

Someone had a notion that a line of black paint applied to the mortar in the joints would improve the appearance of the structure, and gave orders to that effect. The result was horrible! It made the building look like ‘the crooked house of Mother Goose rhymes.’

One of the older members of the community, M. M. Brown, became so aggravated at the appearance that he marched over the workmen and without any authority whatever, ordered the black lining stopped. This was not only done, the black was also removed from the places where it had been applied. This writer never did learn how it was accomplished.

³² Montana Stock Gazette, February 10, 1887.

³³ Ibid, Braun.

³⁴ “The story of the ‘Little Stone Church’ of Park City and how it grew,” unattributed news clipping in Park City Women’s Society for Christian Service Scrapbook. On file at First United Methodist Church, Park City. Likely a clipping from the Laurel Outlook, sometime in 1952.

³⁵ *Sharing Our Best, First United Methodist Church Cookbook*, (Park City, Montana 1984) A.

³⁶ Ibid, “Little Stone Church”.

³⁷ Ibid.

³⁸ Marie Harding, “History of the Methodist Church, Park City, Montana.” Woman’s Society of Christian Service, October 24, 1956.

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The sandrock was put in place by means of derrick or hoist with pulleys attached to objects called 'dead men' (buried anchors), one being located near the foot of the hoist, which was on runners so that it could be moved from place to place as the work progressed.

E.L. Peck furnished a big gentle horse to be used in operating the hoist. The animal learned to go forward slowly and steadily, to stop and hold the suspended stone, and to back up when oral signals were given, all without the use of harness lines. Many days were spent in raising the walls, but the feat was finally accomplished. After much thought and careful planning pews were ordered. Carpenters finishing the interior were E. P. Searles and William McMorris, both accomplished fine workers, who were assisted by their good friends and neighbors.³⁹

Upon the church building's completion in June 1898, the congregation gathered for its dedication by Elder J. W. Bennett on June 19. The Rev. Maring became the first resident minister shortly thereafter. The Revs. Oliver and Snyder followed in service during the next several years. A steady influx of settlers continued in the early 1900s, due in part to the Enlarged Homestead Act of 1909. That same year, the young people in the community formed a chapter of the Epworth League, the Methodist Church's youth organization.⁴⁰ Also in 1909, the congregation raised funds and installed the first church bell in the bell tower.⁴¹ Further expanding the permanence and services of the church, they built a parsonage south of the church in 1899. The church owned a building at the other end of town to house traveling pastors for a number of years. The pastor and his family enjoyed the convenience of having the new parsonage right next to the church.⁴²

The early years of the formation of the United Methodist Church in Park City were its busiest, and saw the community population double in twenty years, from 200 in 1894 to 400 in 1914. However, the economic boom of the early and mid 1910s ended abruptly when years of severe drought descended on Montana, the Dakotas, and Wyoming beginning in some areas in 1917. In 1919 eastern Montana homesteaders faced humidity that averaged four percent, massive grasshopper infestations, and prairie fires. The effect was devastating. Homesteaders enticed by boosterism about the fertile lands of eastern Montana saw their investments literally blown away by the dry wind. Stillwater County witnessed the effects of drought and economic depression, but despite these setbacks, the United Methodist Church remained open, serving as an important social anchor in Park City. The Park City population relied on the social cohesion, solidarity, and comforting ritual the church provided through the Great Depression.

Instrumental in the sustenance of the congregation and the church building itself were the women of the congregation. Not only did women organize nascent fellowships, but their tireless efforts often kept the church going. Women served as Sunday school teachers, members of local guilds, and provided services to the community and rural areas. The female congregants organized the Ladies Aid Society of Park City Methodist Church, which later became the Women's Society for Christian Service, in 1903. Women's groups were essential to the formation and success of the Methodist churches in Montana and the West, providing not only for the upkeep of the church, but providing services to the community as a whole, and providing significant social outlets for its members and event attendees. "The societies augmented meager basket collections with Christmas bazaars, suppers, and various 'innocent entertainments.' They helped finance new churches, and when parsonages were built, they rummaged through attics to furnish the pastor's home with cast-off furniture, a practice which continued to recent times. Too often unheralded, these societies were indeed mainstays for the advance of Methodism in the state."⁴³

The Park City Women's Society has a long list of accomplishments in sustaining the church and community. Marie Harding, longtime officer in the Park City Women's Society, boasted that their organization had purchased a "motion picture machine...with the express understanding that it should be used for the benefit and education of our youth in Park City."⁴⁴ The various fundraising socials and suppers, events open to all community members, made possible the purchase of the piano, a large display bible, most of the hymnals for youth and adults, the hymnal book racks, altar candle holders and crucifix, the painting and remodeling of the church in 1952, and shingling and repairing the roof in 1956. The

³⁹ Ibid, "Little Stone Church".

⁴⁰ The Epworth League was an organization of the young people of the Methodist Episcopal church, formed in 1889 at Cleveland, Ohio, by the combination of five young people's organizations then existing. The purpose of the league was the promotion of intelligent and vital piety among the young people of the church. "Epworth League," *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Epworth_League&oldid=349298917 (accessed April 8, 2010).

⁴¹ Ibid, "Little Stone Church".

⁴² The congregation demolished the parsonage in 1975 and replaced it with the current Fellowship Hall.

⁴³ Lawrence F. Small, *Religion in Montana V. I* (Billings, Rocky Mountain College 1992) 152.

⁴⁴ Harding, p. 2.

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Women's Society Harvest Dinner has long been a mainstay fundraiser for the church and has a reputation of drawing more than half of the Park City population to this annual event. In addition, the work of this small group of women helped maintain the parsonage over the years, raised funds for Billings Deaconess Hospital, sent Park City children to summer camp, paid for travel to conferences, and conducted food drives for needy Park City families.⁴⁵

Despite relief from depression and drought immediately after World War II, downward population trends across eastern Montana constituted a crisis for many communities. The Methodist Church in Montana felt a commensurate crisis in their rural churches. Though the overall population numbers for Stillwater County decreased from 7,630 to 5,416 between 1920 and 1950, the Park City church was able to maintain a flock.⁴⁶ During that period, a number of different pastors served the congregation, and most split their time between Park City and nearby Reed Point or Laurel. However, continued declines in population through the 1960s forced the church to close its doors and merge with the Laurel congregation in 1968. After a number of years of quiet at the church, the Women's Society again rallied for the church, and under the direction of Rev. Ceis, helped open the church doors again in 1974.⁴⁷ Today, the Women's Society continues to be instrumental in compiling the history of the church.

Architectural Significance

Little is known about the life of the stonemason who built the First United Methodist Church. The news clipping that describes the progress of work on the church briefly mentions Manley Downs as the builder. The congregation gave Downs the go ahead in 1898 and work proceeded slowly over the spring and summer. The one mention of his efforts in Park City describes him as a "capable, honest man and a good worker. Where he came from, what he had been before his arrival in Park City no one knew, for he never mention [sic] anything about himself, his past or his prospects for the future; in fact, he just never talked."⁴⁸

Mr. Downs may have been one of the many traveling stonemasons to migrate across the U.S., bringing his trade from town to town and settling for a while when he found work. Born in 1865, census records show he came from Riverhead, Suffolk County, New York. His father, Manley W. Downs was a carpenter, and from a long line of Suffolk County farmers. For unknown reasons, he left his large family and by the age of 15, Manley Downs lived with his aunt, Joanna Hallock and labored on her farm in Mattituck, New York. His life over the next twenty years is unknown until he is listed as a stonemason living on the Thomas Ranch in Yellowstone County.⁴⁹ He died in Toole County in 1930.⁵⁰ It is not known if he built other buildings in Park City or the surrounding counties.

Despite the lack of information about its builder, the United Methodist Episcopal Church is a shining example of a small building constructed of the high quality sandstone in the Columbus area. In pre-railroad years and for some years after their arrival, many of Montana's small town buildings and residences were constructed of local stone, quarried from a convenient spot by the builder. East of the Rocky Mountains, quarrymen at the turn of the twentieth century began to excavate a large quantity of sandstone from the Cretaceous formations. By 1908 this stone was profitably being quarried in eight counties. Geology professor Dr. Jesse Perry Rowe cited Columbus as the principal area in Montana for sandstone production in terms of both quality and quantity. Here, quarries produced a highly-regarded, finegrained bluestone in great amounts. Excavated from the Laramie formation, masons used this stone extensively in the construction of the State Capitol in Helena. Rowe stated that practically every town from Wibaux to Livingston had a quarry producing various types of sandstone.⁵¹

At the time of the church's construction, stonemasons from all over the world were drawn to the Western United States to meet the demands of so many growing small towns. While many may have been drawn to work in the prosperous mining industry, some found it more profitable to continue with their trade. Twenty-two stonemasons worked in Lewistown alone in 1910. In his National Register documentation of the stone buildings of Lewistown, architect Jeff Shelden describes the homestead years when the stonemason's trade made a significant impact on Montana's towns.

⁴⁵ Ibid.

⁴⁶ Richard L. Forstall, "Population of Counties by Decennial Census: 1900-1990," U.S. Bureau of the Census, Population Division, March 27, 1995, available online at: <http://www.census.gov/population/cencounts/mt190090.txt>.

⁴⁷ Doris Whithorn, *Bicentennial Tapestry of the Yellowstone Conference* (White Sulphur Springs, Meagher County News 1984) 50.

⁴⁸ Ibid, "Little Stone Church."

⁴⁹ United States Bureau of the Census, Population Schedules for 1870, 1880, 1900.

⁵⁰ Montana Death Index 1860-2007. Accessed April 6, 2010 at <http://www.ancestry.com>.

⁵¹ Jeff Shelden, "Stone Buildings in Lewistown, Montana and Vicinity Multiple Property Documentation Form." On file at Montana State Historic Preservation Office.

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The arrival of homesteaders in the Treasure State sparked the building boom that urged immigrant stone masons to pursue their trade in Montana. While the homestead "boom" in the United States truly began with the first Homestead Act in the 1860s, the influx of settlers to the Northwest did not precipitate until the early 1900s. Abundant land and resources encouraged homesteaders to settle in the mountain valleys and on the plains of Montana. Settlement by these honyockers further promoted the growth of small centers of community to service those needs of farmers that could not be answered by subsistence farming alone. The development of such towns, complemented by the increasing wealth of the agricultural industry, increased the demand for the construction of stone residences and commercial buildings. Elaborate detailing was often requested by owners, challenging Montana masons to display creativity as well as serviceability in their constructions. The demand for such unique work throttled the stone industry to success. Hence, the prosperity of the masons directly reflected the economic well-being of Montana homesteaders and their centers of community.⁵²

The architecture of the United Methodist Episcopal Church in Park City demonstrates well the patterns of the use of stone in constructing Montana buildings and the ways in which itinerant stonemasons met the need for skilled labor and forever changed the character of its budding agricultural towns. The church gains additional significance as an important example of the type of vernacular building tradition that took place in so many towns across rural Montana. The "Little Stone Church" as it came to be called is representative of a classic Gothic Revival gable-front and tower church, evenly fenestrated and minimally adorned. Architectural Historian Chere Justo explained the significance of this type of architecture as "representative of a broad body of vernacular architecture which emerged on Montana's agricultural and homesteading frontiers. These buildings were not representative of high style...rather they exemplify the architecture of necessity and were often the result of communal building efforts."⁵³ Limited by scarce funds, Montana settlers erected simple church buildings that reflected an ecclesiastical intent via a modest tower or tall windows that pointed upward to the heavens.

Developmental history/additional historic context information (if appropriate)

9. Major Bibliographical References

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⁵² Ibid, p. 2.

⁵³ Chere Justo, "Bethany Lutheran Church National Register Nomination," 1993, on file at the Montana State Historic Preservation Office.

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☐ preliminary determination of individual listing (36 CFR 67 has been requested)
☐ previously listed in the National Register
☐ previously determined eligible by the National Register
☐ designated a National Historic Landmark
☐ recorded by Historic American Buildings Survey # _____
☐ recorded by Historic American Engineering Record # _____
☐ recorded by Historic American Landscape Survey # _____

☒ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☒ Other

Name of repository: Montana Preservation Alliance

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property Less than one

(Do not include previously listed resource acreage.)

UTM References

(Place additional UTM references on a continuation sheet.)

1	<u>12</u>	<u>662516</u>	<u>5055104</u>	3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing

Verbal Boundary Description (Describe the boundaries of the property.)

Lots 13 – 16, Block 112, in the village or town of Park City, Stillwater Co.⁵⁴

Boundary Justification (Explain why the boundaries were selected.)

The boundary is drawn to include the historic church and immediate surroundings, sufficient to convey its historic and architectural associations.

⁵⁴ According to the Clerk and Recorder Office for Stillwater County, Park City records do not record the exact lots on which the church itself sits. However, the best estimates of that office and the county tax assessor define the church lots as #13-16.

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11. Form Prepared By

name/title Christine Wiltberger Brown

organization Montana Preservation Alliance

date April 15, 2010

street & number 120 Reeder's Alley

telephone 406-457-2822

city or town Helena

state MT

zip code 59601

e-mail Christine@preservemontana.org

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

See continuation sheet.

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

name First United Methodist Church Trustees, Ed Heidrich, acting Chairman; Cindy May, Secretary

street & number PO Box 223

telephone 406-860-3870

city or town Park City

state MT

zip code 59063

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

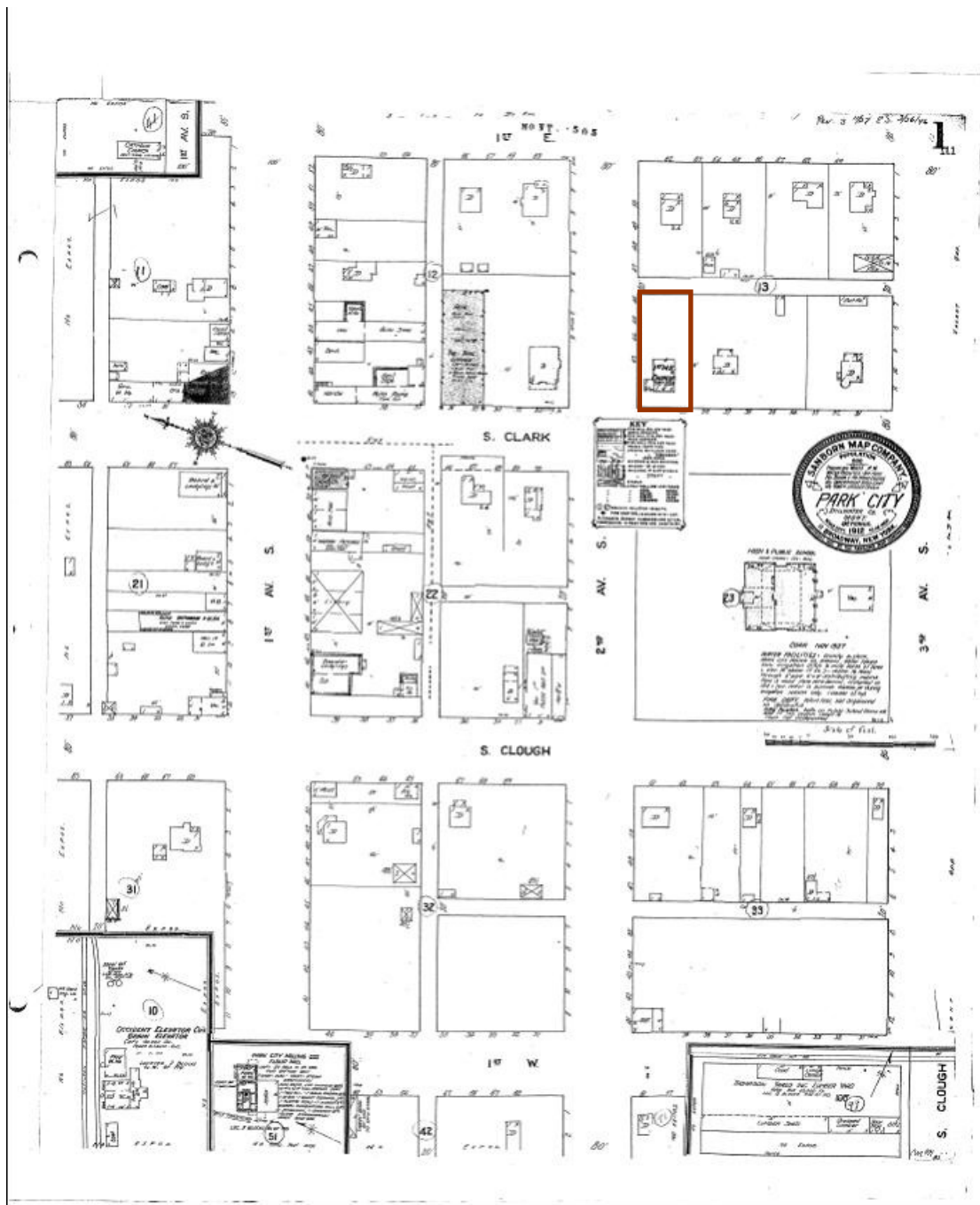
Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

United Methodist Episcopal Church, Park City
Name of Property
Park City, Montana
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation: Maps and Floorplans



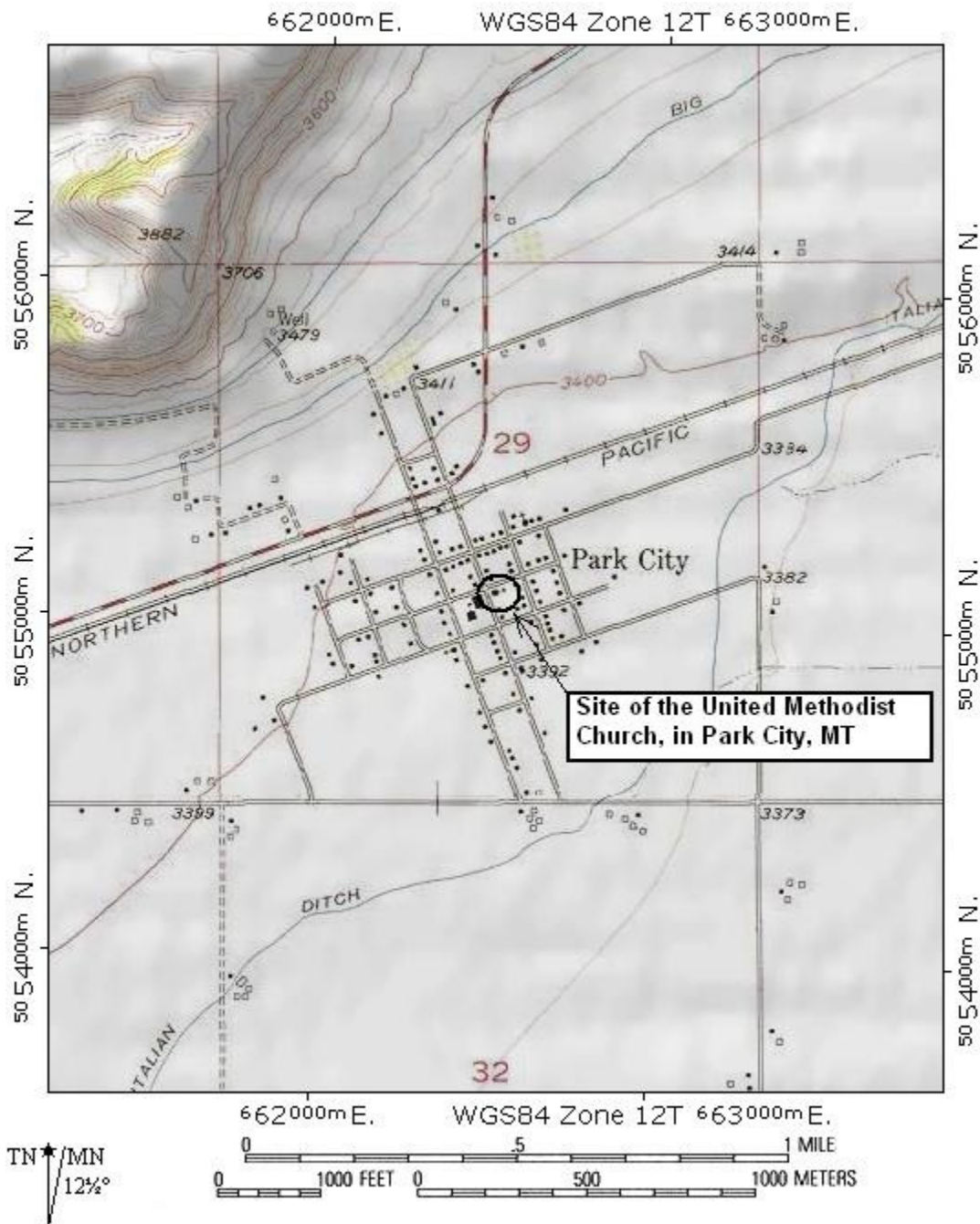
Sanborn Map of Park City, 1927, sheet one.
The church is drawn on Block 13, at the top right corner of the sheet.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

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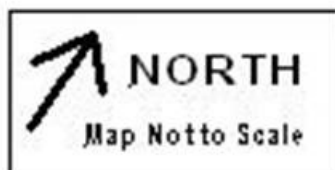
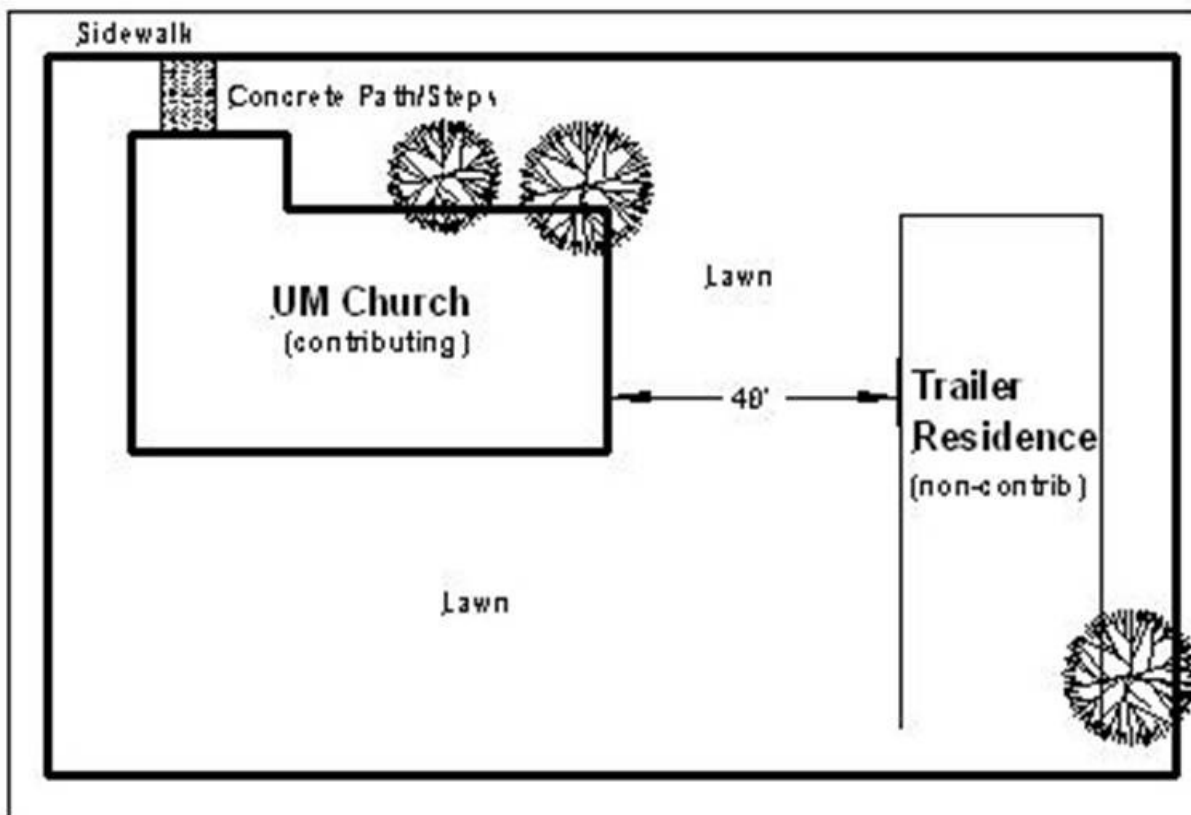
Park City, Montana 7.5 Minute Topographic map detail, showing location of United Methodist Church, Park City

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

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Name of multiple listing (if applicable)

Section number Additional Documentation: Maps and Floorplans



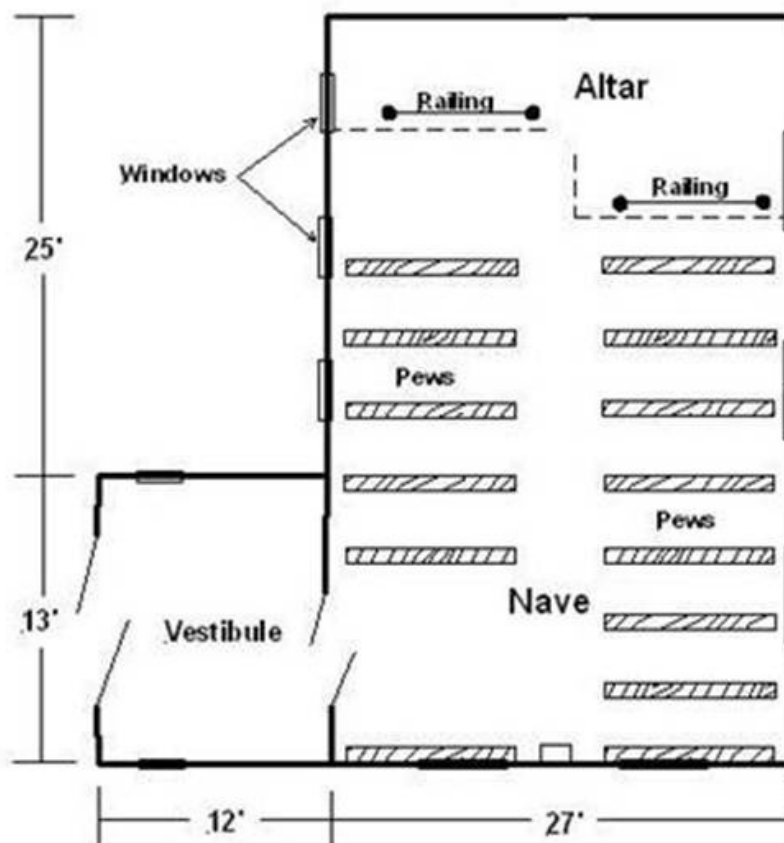
Lot Map Demonstrating National Register
Contributing and Non-Contributing Properties.

United States Department of the Interior
National Park Service

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United Methodist Episcopal Church, Park City
Name of Property
Park City, Montana
County and State
N/A
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Sketch Map of the United Methodist Church,
Park City, MT

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Name of Property

Park City, Montana

County and State

N/A

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In accordance with the National Register Photo Policy, the photos that accompany this nomination are printed on HP Premium Plus Photo Paper, using a Hewlett Packard 100 gray photo cartridge. This combination of paper and inks is included on the NR's list of "Acceptable Ink and Paper combinations for Digital Images." The images are also recorded on an archival CD-R with a resolution at least 1200x1800 pixels, 300 dpi in "true color" 24-bit format.

All photographs are images of the United Methodist Episcopal Church in Stillwater County, MT. All original photographs and scanned images are stored at Montana Preservation Alliance, Helena, MT. Photos 1 and 2 were scanned from the United Methodist Episcopal Church scrapbooks. Photos 3-17 were taken by Jim Jenks in December 2009.

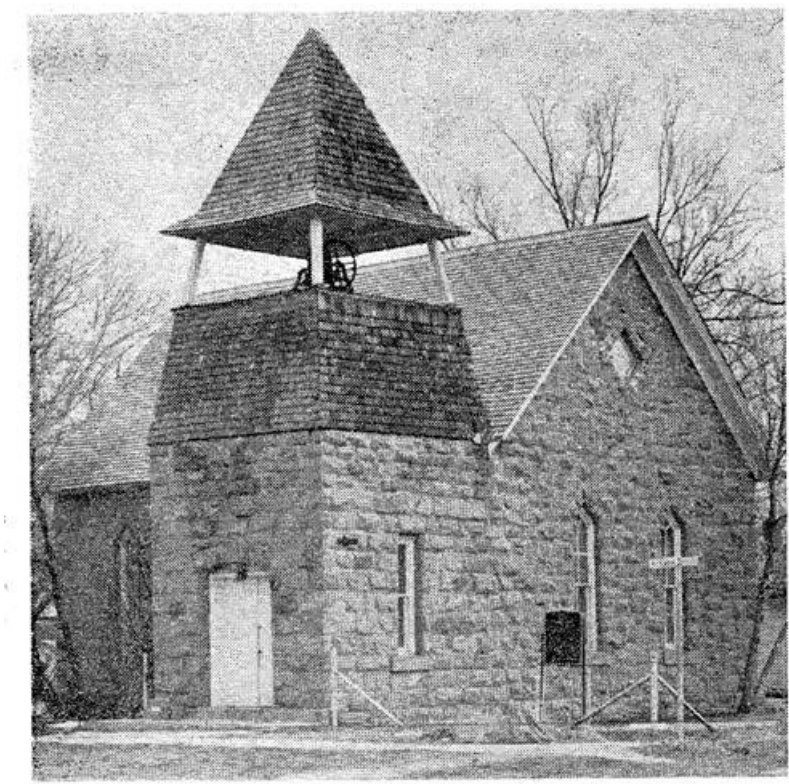


Photo #1 of 17

Photographer: Unattributed 1952 newspaper clipping from UMC Park City Scrapbook

Date of Photograph: Unknown

Description: North and west elevations of the church.

Direction of View: Looking southeast

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United Methodist Church, Park City

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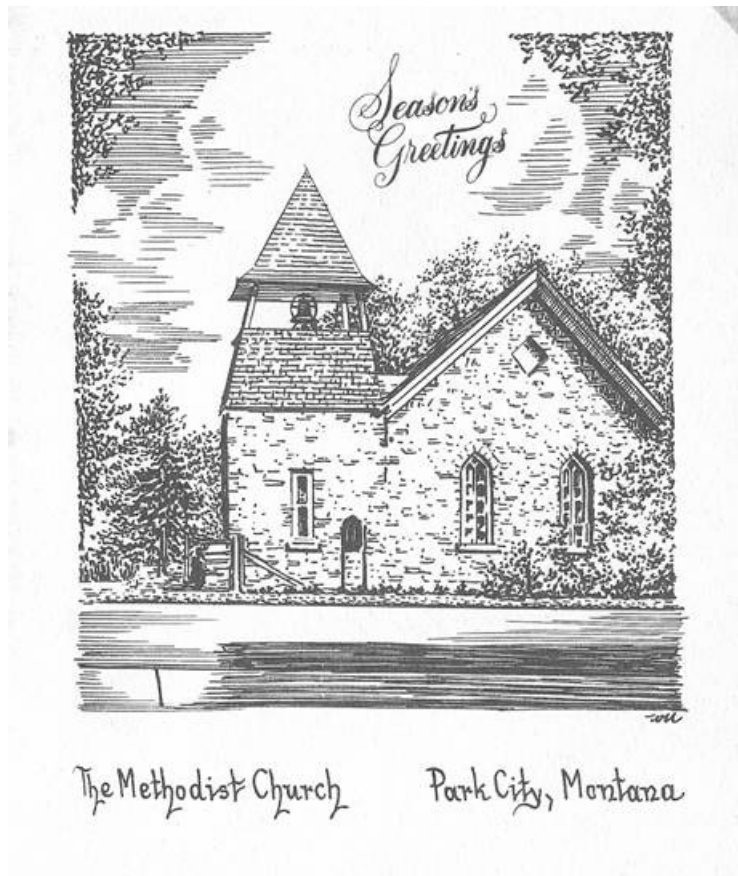


Photo #2 of 17

Photographer: Undated greeting card with hand drawn sketch of church, from UMC Park City Scrapbook

Date of sketch: Unknown

Description: West elevation of the church.

Direction of View: Looking east

Location of original scanned image: Montana Preservation Alliance

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Photo #3 of 17: West and south elevations of the church, view to northeast



Photo #4 of 17: Rear overview of property, view to south-southwest.

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Photo #5 of 17: North elevation, view to south.



Photo #6 of 17: West elevation, view to east-southeast.

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Photo #7 of 17: South and east elevations, view to north-northwest.



Photo #8 of 17: East elevation, view to west.

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Photo #9 of 17: Detail of north elevation, view to southwest.



Photo #10 of 17: Detail of south elevation basement entry, view to north.

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Photo #11 of 17: Detail of tower's west elevation, view to east.

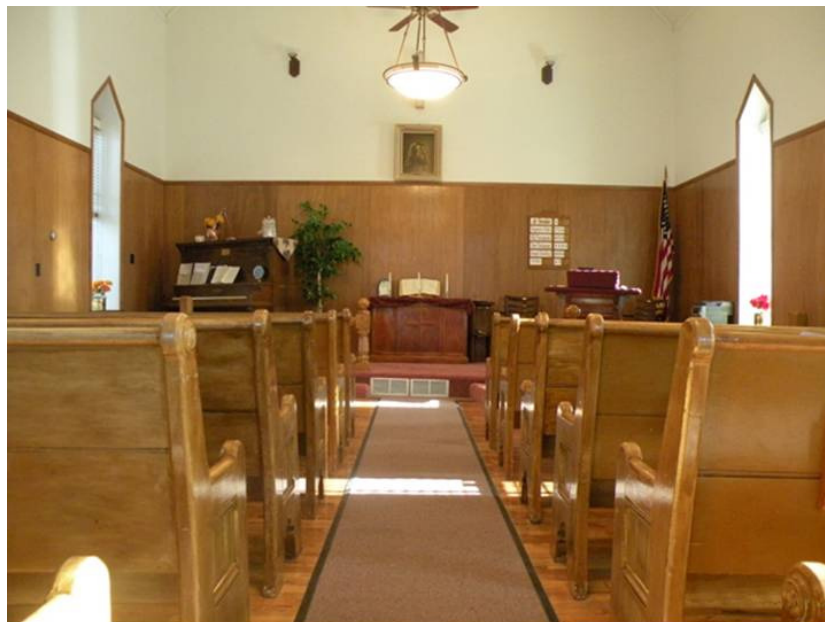


Photo #12 of 17: Interior of church, view from nave toward altar, view to east.

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Photo #13 of 17: Church interior view from altar to west end of nave.



Photo #14 of 17: Detail of altar railing and pew at southeast side of the church.

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Photo #15 of 17: Vestibule view to south.

Noncontributing resource:



Photo #16 of 17: Trailer, south and east elevations, view to northwest.

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Photo #17 of 17: Parcel overview view to the northwest,
fellowship hall to the left, shed and non-contributing trailer at center